THE LATE

CARDINAL NEWMAN;

OR,

"DECEIVING AND ✳ ✳ BEING DECEIVED."

2 Timothy, iii., 13.

A SERMON ON THE LATE CARDINAL NEWMAN,
PREACHED IN ALL SAINTS' CHURCH, HATCHAM, ON SUNDAY
MORNING, AUGUST 17TH, 1890,

BY THE

Rev. W. LANCELOT HOLLAND, M.A., Vicar.

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"Deceiving and being deceived."

2 Timothy iii., 13.

In this chapter the apostle Paul, with that prophetic insight which had been entrusted to him by the Holy Spirit, and which characterizes so many of his epistles, gives us in writing to Timothy a dark picture of what he calls the "last days." In some degree he looked upon the period in which he wrote as including the last days, for even then "evil men and impostors*" were found in the professing Church; but these should wax worse before those last days closed, "deceiving and being deceived."

The true Church of God has all along been as a vessel sailing on rough and perilous seas. She has all along, as a traveller, found her path a rugged one, leading her to climb many a steep mountain and to force her way through narrow passes; and as she nears the close of her militant course the breakers will be still more rough, and her way more enveloped in clouds, and encompassed with difficulties. Very "perilous times," perhaps the immediate precursor of some more stupendous tribulation than the Church ever yet has passed through, *have* now come; you and I are unmistakably passing through them. The comfort that we possess in such times is that above the water-floods,

* See R.V. translation; and Liddell & Scott for the exact meaning of the word goēs; It sometimes means *a juggler*. False teachers juggle with words, and twist and turn them till their true meaning disappears.

"The Lord reigneth"; and that whilst like the disciples of old on the Lake of Tiberias we fear and tremble full many a time, yet under such doubts and weak faith we cry out in the words of mingled faith and unfaith, "Master, carest Thou not that *we* perish?" But Christ can as soon perish as can His Church, which is founded on the Rock of Ages. His members can never be severed from Him, their Head. He Himself has told us that false Christs and false prophets should arise, and "shall show signs and wonders in order to lead astray, *if possible,* the elect" (Mark xiii., 22). I know there are not a few who will tell us that such a pessimist view of things is not warranted by the state of society and religion around them. But to those who are accustomed to look beneath the surface of affairs, who have an understanding of the times, is not the description given by St. Paul of society and religion in the "last days" true of this present time?

Whilst not undervaluing the fact that there is much to be thankful for in England as regards social improvements and no small degree of scriptural and evangelical knowledge of divine things, yet, (and no minister of religion who studies the feelings and habits of by far the greater number in any given area, dares to deny it) are not men and women as a whole "lovers of self, lovers of money, boastful, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, implacable slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure more than lovers of God"? But it may be said—"though with respect to those who are separated from religious profession this may be true, yet look at the number of churches and chapels, at the crowded congregations gathered therein, the outward respect for religion shown." To this I reply that the apostle says that with all the above-named signs of the times, there will be the outward shape, or, as we may say, the mere semblance of godliness, "having the form of godliness, but denying the power."

The apostle proceeds to show the destructive influence the false teachers who boast of their outward form of religion, had, and ever will have, on a generation of pleasure-loving, fashion-following people. These false teachers, he says, "creep into houses," ingratiate themselves by fair speeches, and "lead captive silly women laden with sin, led away with divers lusts." The ancient error of gnosticism laid hold especially of the female

sex, and the present day Jesuitism does the same. Not that the effeminate, silly men are not caught, for they too are often "laden with sins and led away by divers lusts." Those whose consciences are disturbed with worldly sorrow for sin have always been a ready prey to the false teachers, who promise easy consciences if they will follow them. A bad conscience leads easily to shipwreck of faith. In fact the guiltier a man is, and the more steeped in vice, the more likely is he to be ensnared by false teachers who practically give liberty to sin, so long as the sinner seeks to soothe his conscience by man-designed remedies.

But though false teachers may lull the conscience, they do not afford it real and deep rest, and the ground that seems firm to-day will from time to time give way beneath them, and so they are "ever learning but never able to come to" a full and satisfying "knowledge of the truth." Those false teachers who withstood the truth, like the imitators of Moses—he calls "men of corrupt mind, reprobate concerning the faith"—can after all, he says, only go a certain length in their work of imposture; and as with Jannes and Jambres, their silliness, their "want of understanding," shall be manifest to all.

The apostle proceeds to speak, by way of contrast to these false teachers, of Timothy's accurate and careful investigation of, and probing into the depths of, what he had been taught. Timothy, unlike the foolish ones who had without well weighed thought received the doctrine of their false teachers, weighed well St. Paul's statements, and tested the teaching received by the holy and consistent life of the apostle, and saw that he did not shun persecution which "all that will live godly in Christ Jesus shall suffer." And then resuming the thread broken after the 9th verse, he says, "but evil men and impostors," like Jannes and Jambres, shall pursue their lying enchantments to an even more intense degree as times grow old, "they shall wax worse and worse, deceiving and being deceived"; and he then closes the chapter by affectionately exhorting Timothy to abide in those truths of which he was so surely persuaded, and to remember the time when as a *mere infant,* at the very dawn of intelligence, he had learned them from his mother and grandmother, both of whom had instructed him out of the sacred Scriptures—those holy oracles which have under God power to "make us wise unto salvation, through faith which is in Christ Jesus"; and he would strengthen him in thus abiding, by re-

minding him that no other writings can compare with the inspired, in yielding profitable instruction, for all other writings, however clever they may be, however learned and admired their authors, cannot make you wise unto salvation. Do not (we may suggest to be supplied) be carried away by other writings, for they are faulty, not breathed upon by the Holy Spirit; rather apply yourself to the sacred writings—*the* Scriptures—for "every writing inspired of God is profitable for teaching, for reproof, for correction, for instruction which is in righteousness, that the man of God may be complete, furnished completely unto every good work": *i.e.*, be a man of one Book—let your religion be based on the Bible, and the Bible alone, as Chillingsworth in his "Religion of Protestants" has likewise said, in defining the basis of that religion.

I have been strongly influenced to bring forward this subject by noticing how misleading, and contrary to the Divine mind have been the expressions used in our secular and many so-called religious papers, in referring to the character of the late Cardinal Newman, whose death took place last Monday, August 11th. Were I to consult my own natural wishes I would much prefer to be silent on the subject, or at any rate to defer the expression of my views to some more distant time, but I have thought the present moment the most fitting in which to try, with God's blessing, to show how utterly unwarranted by God's word are the majority of remarks uttered or written with regard to the life, writings and influence of him who has now passed from this world to render his account to God.

It is impossible to read the life of the man whose praises are being so loudly sung without a feeling of unmixed sadness. This feeling is engendered—

1st.—By reflecting on his early life, his boyhood as we may call it. As far as we can learn he was favoured with that best of earthly blessings—a godly mother. Newman himself has left this on record in the following words: "I was brought up from a child to take great delight in reading the Bible." He had studied before going to college the works of Newton on Prophecy, whereby he learned that the Pope was "anti-Christ" and "the man of sin." At the age of fifteen he *believed* that he had been converted to God. I say, then, that this account of his earlier years when viewed side by side with that terrible departure from the law of his God and of his mother, cannot but cause sadness. Had he followed the exhortation, "Hear

the instruction of thy father, and forsake not the law of thy mother," these then would have been "an ornament of grace unto his head, and chains about his neck."*

2nd.—Then how sad to watch his gradual departure from the faith, the imbibing strange and unscriptural doctrines whilst at Oxford University, which he entered at the age of sixteen. He took his degree about the year 1820, and about 1823 he was elected fellow of Oriel College, which may in some ways be looked upon as the turning point of his life. There he soon began to receive into his mind the supposed value of "tradition," *i.e.*, not what Scripture states, but what fallible men in the early ages of Christianity wrote about Scripture. He also learned that most dangerous and utterly unscriptural doctrine of "Apostolical succession." Ah! how many have made shipwreck on this rock! If it be true, of course there must be one and one only visible Church, and hence men have looked for *such a haven* in which to find rest; they have toiled on "o'er moor and fen," till, as they think, they have found that which is really only an "*ignis fatuus*," but in the search for it they have been led into a quagmire of error and superstition. They have looked for rest in an ideal idol called "The Church," not in Christ, and have found *none*; they have sought for a kingdom of this world, whereas Christ's kingdom is "not of this world."

In the year 1823 he was ordained a clergyman of the Church of England, and for four years his pastoral duties lay in the parish of St. Clements, Oxford. After this he became Vicar of St. Mary's, and a preacher of great popularity. He was Secretary of the Oxford branch of the "Church Missionary Society," but he left this post soon, evidently having now for some time viewed with disfavour his early evangelical views.

* The Rev. E. G. Bowring, preaching on the Institution of the Lord's Supper, in All Saints' Church, Hatcham, on Sunday evening, August 17th, said as follows: "In the Mass the priest is said to offer Christ for the living and the dead. Now, if the Mass is a sacrifice for sin, what we ask is, was the last Supper before the crucifixion of Christ a sacrifice for sin? Did Christ offer Himself up for the living and the dead at the last Supper? No, for if he had there would have been no need for His crucifixion on the next day. This dogma of Transubstantiation, then, seems to us to be, as our Article puts it, 'a blasphemous fable, and a dangerous deceit.' But we must not make the mistake which Protestants have too often made, of despising an enemy. The very absurdity of some Romish beliefs has a fascination for certain minds, especially in the present day. The late Cardinal Newman was an instance of this: his mind was remarkably open to the inroads of superstition. When a boy, it has been stated that he used to be so frightened if left alone in the dark, that he would make the sign of the Cross to scare away the powers of darkness. It is recorded, also, of him that he was taken by his father, when quite young, into a Roman Catholic Church, and the impression then made upon him was so strong that it was never effaced: it would be well for all parents to learn from this of the danger of taking their children into Roman Catholic or Ritualistic Churches."

In the year 1831 he commenced a work that has been called "The History of the Arians," but which was rather a handy volume on Church Councils, for some theological series. In the year 1832 he went for a tour with Mr. H. Froude on the Mediterranean. They, however, visited Rome, and it was whilst returning alone from that city that he caught a fever and was nursed by a MONK.

I say, then, that the history of Newman during those seventeen years, from 1816 to the year 1833, is one calculated to fill the mind with sadness, and to act as a beacon of warning to us. Truly, during this period he "had turned away his ears from the truth, and had been turned unto fables."

3rd.—Before speaking to you on the part Newman played in the Tractarian Movement, I feel compelled to mention that some twenty-four years ago a Mr. C. H. Collette published a remarkable pamphlet, entitled, "Dr. Newman and his Religious Opinions." In this work the writer mentioned that it had been publicly affirmed again and again that Dr. Newman was ordained a priest of the Church of Rome in 1833, when he went on a visit to Rome as I have aforementioned. Now, as you may know, Newman was not *publicly* received into the Church of Rome until 1845, and when soon after he went to Rome professedly to be there ordained priest, the English visitors very naturally expected to see this imposing ceremony, which, however, *did not take place;* and "since then, so far as the public are concerned, it has never taken place." Mr. Collette well says, "Only one conclusion was come to, namely, that Dr. Newman *had been already secretly ordained* a priest of Rome, and therefore was *actually a priest whilst officiating in the Church of England."* A challenge to this effect was publicly made then, and to this day has never been denied, and when some years after he wrote his apology for so complete a change in his views, in which he gives a somewhat minute account of his life, we look in vain for any mention of his ordination to the priesthood in the Church of Rome, and all we are told is that he was in 1845 "received" into that Church, but he nowhere mentions his re-ordination.* I see this somewhat confirmed by no less an authority than the late Archbishop Whateley, who, on page 232 in his "Cautions for the Times" wrote, "After long delay he (Dr. Newman) began to make up his mind for the last step, and for determining openly to *avow* his conversion to Romanism, though, *by the confession of his friends*

* See article in *English Churchman* of August 14, on "Cardinal Newman."

he was, for at *least* four years before, 'tho' nominally with us, a member of the Romish Communion.'" But I will pass now from this unpleasant, yet striking incident, and will speak on a fourth step in our subject which, like the previous three, is such as to fill the heart of every Christian man with unspeakable sorrow.

4th.—*The conspicuous part Dr. Newman took in what is called the "Tractarian Movement," which may be rightly said to commence with Newman's return to Oxford from Rome in 1833."*

These tracts were "the organs" (as Archbishop Whateley has truly said) "of an association—a *conspiracy* as the law would style it, in which each member lent his countenance and authority to the acts of the rest, and therefore was responsible for these acts" (page 234, "Cautions for the Times"). Dr. Newman was doubtless the *leader* in this conspiracy. In many of the earlier of these tracts the whole tenor of the outward and popular teaching put forward in them was anti-Romish, but this was part and parcel of the conspiracy; it served to throw dust in the eyes of the many, and tended to blind them as to the real and inner tendency of the publications.*

In the year 1841, Dr. Newman published the famous tract number XC., in order, as he said, "to prevent men who held Romish doctrines from struggling towards Rome," that is to say, as I interpret his meaning, to prevent too much precipitancy, and to imbue more minds in the Church of England with Romish doctrines, before the real issue of the conspiracy became manifest. In this tract Dr. Newman attempted to prove that any clergyman might honestly subscribe to the 39 Articles, and at the same time hold every Romish doctrine as laid down in the Council of Trent. As Archbishop Whateley has said, "In that famous tract it was deliberately maintained that the 39 Articles do not, when rightly interpreted, condemn the doctrine of Transubstantiation, or the Invocation of Saints, or the Adoration of Relics, or Purgatory, or Indulgences, and that the true rule for interpreting these Articles is not to take words in their

* In 1842, Newman, however, made a recantation of all his hard and bitter sayings against the Church of Rome. He confesses that he, in speaking of that church in the year 1833, in Tract XX., said, "Their communion is infected with heresy," and called her the "Papal Apostacy," and even wrote, "It is to be feared the whole Roman Communion has bound itself, by a perpetual bond and covenant, to the cause of Anti-Christ"; but he proceeded to show that all these bitter and hostile words were uttered as a blind; the following were his very words: "If you ask me how an individual could venture not simply to hold, but to publish such views of a community so ancient, so wide-spreading, so fruitful in saints, I answer that I said to myself, 'I am not speaking my own words, I am but following almost a consensus of the Divines of my Church; they have ever used the strongest language against Rome—I wish to throw myself into their system, while I say what they say, I am safe. Such views too are *necessary for our position.*'"

plain natural sense, but in such sense as the person signing them may think to be most in accordance with Catholic tradition." I have not space now to give you any minute account of that Jesuitical tract, but as an example of the whole of it, I would invite your attention to what Dr. Newman wrote in it on Article 31 of our 39 Articles, which runs thus, "The Sacrifice of Masses in which it was commonly said that the priests did offer Christ for the quick and dead, to have remission of pain and guilt, were blasphemous fables and dangerous deceits." Now I am speaking and writing for honest Englishmen, and I ask you to tell me if plainer language could be employed to denounce the Romish doctrine of the Mass? I hear you say, "Nothing can be plainer or more unmistakable as to what the reformers intended." This being so, let me now give you Dr. Newman's method of evading so pointed a condemnation: "Nothing can show more plainly than this passage that the Articles are not written against the creed of the Roman Church, but against actual existing errors in it. . . . Here the Sacrifice of the *Mass* is not spoken of, but the Sacrifice of Masses, certain observances for the most part private and solitary these sacrifices are said to be blasphemous fables and pernicious impostures. Now the 'blasphemous fable' is the teaching that there is a sacrifice for sin other than Christ's death, and that Masses are that sacrifice; and the 'pernicious impostures' is the turning this belief into a means of 'filthy lucre.' On the whole, then, it is conceded that the Article before us *neither speaks against the Mass in itself, nor against its being an offering* (though commemorative) for the quick and the dead for the remission of sin, but against its being viewed, on the one hand, as independent of, or distinct from the Sacrifice of the Cross, which is blasphemy, and, on the other, its being directed to the emolument of those to whom it pertains to celebrate it, which is injustice in addition." This surely was nothing less than an attempt to prove that white is black; but I prefer, rather than use my own words in condemning such an outrage upon the intelligence God has given us, to employ those of the late Archbishop Whateley upon this tract: "*He (Dr. Newman) set such an example of hair-splitting, and wire-drawing, of shuffling equivocation, and dishonest garbling of quotations, as made the English people thoroughly ashamed that any man, calling himself an Englishman, a gentleman, a clergyman, should insult their understandings and consciences with such mean sophistry.*"

Soon after this tract had been published the heads of the houses at Oxford passed a solemn resolution that "Modes of interpretation such as are suggested in the said tract, evading rather than explaining the sense of the 39 Articles, and reconciling subscription to them with the adoption of errors which they were designed to counteract, defeat the objects, and are inconsistent with the due observance of the Statutes of the University."

Newman did not continue long after this as vicar of St. Mary's; step by step he withdrew to Littlemore, near Oxford, where he established a monastery, and in 1845 publicly proclaimed his allegiance to the Church of Rome, and was received into it by Father Domonic, one of the Passionist Fathers, or, as he puts it, "He sought admission into the one fold of Christ."* The then Pope, Gregory XVI., at once presented him with a silver crucifix with a relic of the true Cross (?) of Christ in it, and when Pius IX. ascended the pontificial chair, Dr. Newman set out for Rome, returning in the year 1847, when he established an Oratory at Birmingham. From the year 1854 to 1858 he was the first Rector of the Roman Catholic University at Dublin. On his return to Birmingham he established a school for Roman Catholic noblemen and gentlemen. In 1879 he was made a Cardinal. I should have mentioned that in 1877, he was elected an Honorary Fellow of Trinity College, Oxford; as the *Times* points out, "It is an amazing sign of the times that a Cardinal should head the list of names in an Oxford College." When there, he and Dr. Pusey, who was then still the head and front of the offending in the Ritualistic conspiracy, had a long private interview.

I have given you in a short space an outline of Dr. Newman's history from the year 1833 to 1879: and how full of sadness does it fill every earnest minded Protestant Christian! It is impossible to look with too sorrowful a glance at that Oxford movement commencing in 1833. The *Tablet* well said of it in its jubilee number (May 17, 1890): "In the great University of Oxford which, founded by Catholic piety [?], had closed its gates against Catholic students and forged the keenest weapons of controversy against Catholic teaching, began that strange ferment of religious opinion which may be said, *if it has not as yet reconciled the nation to the Church, to have at least built a bridge between Oxford and Rome.*"

* Christ never said there was "one fold." See Revised Version on John x., 16: "They shall become one *flock*, one Shepherd."

For 12 years Dr. Newman and his fellow-conspirators sowed the seeds of Romanism, and when the time came for him to avow himself on the side of Rome others soon followed. In 1851 Dr. Manning seceded, and an immense number of Church of England clergymen. In the words of the *Tablet*, "The years 1845-46 saw scores of renunciations of Anglican Rectories, the next three years saw units and tens, 1850-51 saw them by scores again, and every year since has had its share." In 1840 had anyone predicted that London in 1890 would be studded with stately temples of Roman Catholic worship, that Roman Catholic churches, chapels, and stations would multiply threefold, he would have been considered a madman. In 1840 there were but few Roman Catholic convents and monasteries, now they number some 700. Am I far wrong in saying that all this was owing to that movement headed by the late Dr. Newman nearly sixty years ago? Is not this a cause of grief to all loyal Protestants?

And recollect, and if there is one point I would press on you more than another it is this, that one and all of the Tractarian party, after the publication of that tract XC. (at least, all its chief leaders) came forward without an exception deliberately and advisedly to defend it from the condemnation it deserved. [Archbishop Whateley has stated this.] As a proof of it, in 1865, Cardinal Newman in a published letter to Dr. Pusey said, "You (Dr. Pusey) have from the first, as all the world knows, *boldly stood up for it* in spite of the obloquy which it brought upon you; *you are now republishing it with my cordial concurrence.*" Mark this carefully. Here we learn an important fact, viz.: that Newman never repented of that tract; had he, after openly going over to the Church of Rome, confessed that he *now* saw that no man whilst subscribing to the Articles, could honestly hold to those Romish doctrines condemned by them, I would be the last man not to praise him anyhow for this piece of honesty, but he never withdrew his assent to it, he left it in all its original flagrant craftiness, and as it became when published the basis of action for the Ritualistic party, so *now at this day* Ritualism is carried on in accordance with the teaching of this tract, that is to say, the Ritualists hold it to be perfectly honest to accept almost every Romish article of belief and yet solemnly swear that they accept in their natural sense every word of those Articles which condemn them. I doubt not for one single moment that the members of the English Church Union hold exactly what Newman expressed in that tract. The conspiracy commenced in 1833, is still going forward, and in 1890 has

reached gigantic proportions. The English Church Union has officially advocated, in its annual report for 1878, the "restoration of visible communion" between the Church of England and the Church of Rome, and it now numbers nearly 30,000 persons, of whom 25 are bishops and 3,600 are clergymen.

There is another Ritualistic semi-secret society called the "Confraternity of the Blessed Sacrament." The chief objects of the C.B.S. are the propagation of belief in the Mass and the Real Presence, together with the advocacy of Fasting Communion, prayers for the dead, and the Reserved Sacrament. A secret "Intercession Paper" is circulated amongst the members every month. I have been shown one of these papers for September, 1890, and I find that the members *are exhorted to offer up their intercessions on September 27th for the "Repose of the soul" of "Cardinal Newman."* There are no less than 1,410 clergy belonging to the Church of England, and 12,600 of the laity, who are members of this confraternity.

Truly, my friends, "How great a matter a little fire kindleth!" Have I not proved to you that that movement which I have been more or less tracing whilst dwelling on the fourth portion of my subject is a matter to consider with nothing else than unmixed sorrow, and yet the man to whom that movement owes its origin is praised as one of the most illustrious men for good that this century has seen.

5th.—I will next dwell shortly on some of the points of belief held by the late Cardinal Newman. It might suffice to say that he held every Romish doctrine, which is sufficient to prove that he was in the sense of my text "an evil man and an imposter, deceiving and being deceived."* Listen too to what he has

* The following extract, containing an account of his own belief, is taken from the *Century*, vol. xxiv. (May, 1882, to October, 1882), p. 283. "In the same lectures ["The Position of the Catholics in England," 1851], Dr. Newman incidentally refuted one very common statement which had been made in regard to his position as a Catholic in England. It was the fashion to say that a man of his intellect must have accepted the Catholic faith with reservation; that it was impossible that he could believe all the Church taught; that he was only a Protestant among Catholics, holding what his reason could accept, and leaving all the rest on one side; but the fact was far otherwise. Here are his own words in contradiction:—'The Catholic Church, from east to west, from north to south, is according to our conceptions, hung with miracles. The store of relics is inexhaustible; they are multiplied through all lands, and each particle of each has in it at least a dormant, perhaps an energetic, virtue of supernatural operation. At Rome there is the true cross, the crib of Bethlehem, and the chair of St. Peter; portions of the crown of thorns are at Paris, the holy coat is shown at Trèves, the winding-sheet at Turin; at Monza the iron crown is formed out of a nail of the cross, and another nail is claimed for the Duomo at Milan; and pieces of Our Lady's habit are to be seen in the Escurial. The Agnus Dei, blessed medals, the scapular and cord of St. Francis, are all the medium of Divine manifestations and graces. Crucifixes have bowed the head to the suppliant, and Madonnas have bent their eyes upon assembled crowds. St. Januarius's blood liquefies

written on the worship and adoration to be paid *to,* and dignity *of* the Virgin Mary (see page 90 of Newman's Letter to Dr. Pusey): "Our Lord cannot pray for us as a creature as Mary prays, He cannot inspire those feelings which a creature inspires; to her belongs, as being a creature a natural claim on our sympathy and familiarity, in that she is nothing else than our fellow. She is our pride—in the poet's words, "Our tainted nature's solitary boast." We look to her without fear, or any remorse, any consciousness that she is able to read us, judge us, punish us. Our heart yearns toward that pure virgin, that gentle mother, and our congratulations follow her, as she rises from Nazareth to Ephesus, through the choir of angels, to her throne on high If the All-wise had not meant her to exert that wonderful influence in His Church which she has in the event exerted, I will use a bold word, *He it is who has perverted us."*

Once more, "In one respect she passes all even possible creations, viz.: that she is Mother of her Creator."

But enough of this, I dare not shock your ears with more of these blasphemies which are sickening and revolting in the extreme.†

periodically at Naples, and St. Winifred's Well is the source of wonders even in our own unbelieving country. Women are marked with the sacred stigmata; blood has flowed on Fridays from their wounds, and their heads are crowned with a circle of lacerations. Relics are ever touching the sick, the diseased, the wounded, sometimes with no result at all, at other times with marked and undeniable efficacy. Who has not heard of the abundant favours gained by the intercession of the Blessed Virgin, and of the marvellous consequences which have attended the invocation of St. Anthony of Padua? These phenomena are sometimes reported of saints in their lifetime, as well as after death, especially if they were evangelists and martyrs. The wild beasts crouched before their victims in the Roman amphitheatre; the axe-man was unable to sever St. Cecilia's head from her body; and St. Peter elicited a spring for his jailor's baptism in the Mamertime. St. Francis Xavier turned salt water into fresh for five hundred travellers; St. Raymond was transported over the sea on his cloak; St. Andrew shone brightly in the dark; St. Scholastica gained by her prayers a pouring rain; St. Paul was fed by ravens, and St. Frances saw her guardian angel. I need not continue the catalogue here; what one party urges, the other admits. They join issue over a fact; that fact is the claim of miracles on the part of the Catholic Church. It is the Protestants' charge, and it is our glory.'"—*Taken from a letter signed "H.J.M." in "English Churchman," Sept. 4, 1890.*

† "When Dr. Newman openly seceded to Rome he was, of course, obliged to accept all the fables about the saints who fill the Romish calendar. He preached one day a whole sermon at Edgbaston Oratory on the mule which is said to have knelt down and adored the consecrated wafer which was presented to it by St. Anthony of Padua, and yet we are asked to believe that the man who would swallow such tales as these was the greatest theologian of the day. My friends, the theology of Newman was not the theology of the Bible He may have been a great stylist, a master of subtlety, but so was Voltaire a great stylist, and as to subtlety, we read of the serpent, that he was 'more subtle than any of the beasts of the field.' I do not judge the man, God will judge him, but it is just because I believe that God is the judge, that I protest against the shallow eulogies and panegyrics which are now being passed upon one whose character was so tortuous and mazy that it almost makes one's head reel to think of it." —*Extract from sermon preached by the Rev. E. G. Bowring, in All Saints' Church, Hatcham, on Sunday evening, August 17, 1890.*

6th.—And now lastly, in spite of all I have stated, I ask you to listen to some of the high eulogies our English papers pay to the man who has wrought such devastation in our land and Church and uttered so many shocking expressions.

The Times, in a leading article on the 12th inst., closes with these words :—

"Of one thing we may be sure, that the memory of *his pure and noble life,* untouched by worldliness, unsoured by any trace of fanaticism, will endure, and that whether Rome canonizes him or not *he will be canonized in the thoughts of pious people of many creeds in England.* The saint and the poet in him will survive. "Lead, kindly Light" is already something better than a classic; the life at Littlemore and at Edgbaston will engrave itself deep into the memory of all to whom religion and *lofty human character* are dear."

The Standard in an obituary notice closes thus :—

"Many tears will be shed over his grave for he was greatly loved. His attainments as a scholar, a theologian, a man of letters, a master of English style, were splendid and conspicuous; but he was revered more even for the elevation of his character than for the range and fertility of his mind. He was eminently *vir pietate gravis*, and it is possible that, in the fulness of time, the man who was once the pride of the English Church will be officially enrolled in the calendar of Roman Saints."

The Daily Telegraph says :—

"He reaped the full harvest of his fearless and *single minded uprightness* throughout a long span of honoured years, and Englishmen of all parties and creeds are now united in a common sorrow over his grave."

The Guardian, read perhaps by more of the clergy in our land than any other weekly religious periodical, and representing probably the convictions of the greater portion of the clergy of our Church, writes as follows this week on Cardinal Newman's death :—

"Cardinal Newman is dead, and we lose in him not only one of the very greatest masters of English style, not only a man of singular purity and beauty of character, not only an eminent example of personal sanctity, but the founder, we may almost say, of the Church of England as we see it. What the Church of England would have become without the Tractarian movement we can faintly guess, and of the Tractarian movement *Newman was the living soul and the inspiring genius. Great as his services have been to the communion in which he died, they are as nothing by the side of those he rendered to the communion in which the most eventful years of his life were spent.* All that was best in Tractarianism came from him—*its reality, its depth,* its low estimate of externals, its keen sense of the importance of religion to the individual soul. The conclusions to which it led him were different from those to which it led his most devoted followers, but the *premises from which they started* and the temper in which they worked were identical, and whatever solid success the High Church party have

attained since Cardinal Newman's departure have been due to their fidelity to his method and spirit. He will be mourned by many in the Roman Church, but their sorrow will be less than ours because they have not the same paramount reason to be grateful to him."

Does not such a paragraph shed a flood of light on the darkness that seems brooding over the Church of England?

Truly, "the world will love its own," and applaud its own, as the *Times,* and *Standard,* and *Guardian,* and others have done. My friends, shall we not rather be guided by God's word in giving our verdict on the character of false teachers. Was Newman a man of great intellect? Grant it. What does St. Paul call false teachers? In the 9th verse of our chapter he speaks of "their folly," their want of understanding (their anoia). He calls them "Men of corrupt mind, reprobate concerning the faith." Is the *Guardian* and the *Times* right, and God's word wrong? Was he a man of great wisdom? Grant that he possessed a more than ordinary amount of human, earthly wisdom? What does God's word say, "Not many *wise men after the flesh* are called." "I thank Thee, O Father," said Christ, "that Thou hast *hid* these things from the wise and prudent, and hast revealed them unto babes." Even the *Times* in its obituary notice (in gauging the results of Newman's influence) in speaking of those many persons whom he has influenced to cross the narrow road separating the Ritualists from Rome, is compelled to add, "The following has been almost wholly confined to the educated and refined, to the classes to whom religion is a luxury, an amusement, an agreeable relief from the frivolities and vulgarities of the hour. Several thousands have thus accompanied Newman, not into the wilderness, but into magnificent churches, and into well-furnished and well-frequented drawing-rooms. But that multitude which responded to the Gospel call on the shores of Gennesaret holds aloof, and hears not the voice of a shepherd. The wise and prudent are many in the crowd that has left us, *but of the babes there are none."* Thank God for this confirmation of Scripture, "Of the babes there are none." Thank God that whilst lamenting bitterly the growth of error, the rise and progress of that system which, if allowed to progress much further, will bring untold calamities and disasters upon our nation, the Lord Himself keeps His babes, wraps them in His bosom. Here is the True Church, His hidden ones, unknown by the world, for "the world" as St. John says, "knoweth us not, even as it knew Him not." We, however, are content to be despised as our Divine Head

was, and to be reckoned even as the "off-scouring of all things," to bear those cant phrases that our enemies have forged to bring us into disrepute such as "Puritans," "Ultra-Protestants," but we heed them not for so called they those who have gone before us.

I have written these words as I believe for the good of the Church of God and the nation. Many are naturally under a strong temptation to go with the popular side, to condemn such words as I have written as uncharitable, but, my friends, there must be decision — "If Baal be Lord, follow him; if the Lord be God, follow Him."

May God give to many to receive the Truth in the love of it. Newman received it as a boy, was moved by it, but he never learned to *love* it, and so God "sent him a strong delusion to believe a lie." No one doubts that Newman was sincere, or that thousands of deluded persons are equally so, as Baal's prophets of old were, when they "called on the name of Baal from morning till noon, saying, O Baal, hear us." But sincerity in believing a lie is no excuse or palliation.

Let us one and all learn to beware of that great deceiver of souls, the Devil. "Let him that thinketh he standeth take heed, lest he fall." We need something more than education and intellect to keep us from his wiles. What we need is the Grace of God, a conscience washed in Christ's blood, a heart renewed, and thus a life sanctified. Remember, what is a temptation to one is none to another. You and I may never be tempted by that charmer, Rome, charm she never so wisely, but it has been, and ever will be, the tempter and ruin of thousands. Let us take heed that we fall not into this or some other snare, such as the snare of formalism, the snare of impurity, or intemperance, or worldliness. Poor, poor Newman, I can only weep as I think of that bright boy learning at his mother's knee the truths of God's word, tempted, caught, ensnared. But other bright boys who have learned too God's word at the hands of some loving mother have been ensnared by this and other snares: gradually some darling sin, perhaps physical immorality, and not spiritual, lays hold of that young man who once drank at the pure fountain of God's word, and as he grows into manhood the chains of that lust bind him more tightly—the gentle pure words of his earthly guardian grow fainter and fainter—he becomes bound hand and foot, he is now in outer darkness—there, there is weeping and gnashing of teeth.

Young men and women who now love and believe God's word, God grant that through the power of the Holy Spirit you may not only hold fast that truth, but that the truth may hold you fast. Then to the end will you be kept, and before the Throne will you one day cast your crown of victory, giving to God and His Grace the glory and honour of your triumph.

P.S.—1. The *whole* of this sermon was not preached, it being considered too long, but its most salient points only were given. A few foot notes were added afterwards, and a few of the sentences slightly turned, but not the sense.

2. A letter from the Jesuit Seminary at Manresa House, Roehampton, from J. T. Walford, S.J., shows us that the late Cardinal Newman was at least intimately bound up with the dark machinations of the Jesuits, if not some kind of associate of that infamous order.

This letter appeared in the *Daily Chronicle* of August 26, 1890, I think. In it the Jesuit Walford says, "Of this, however, I feel sure that scores and scores of other members of our society, towards which his late Eminence *in word, in letter,* and in *print testified not only his veneration and confidence, but also his gratitude and love*—were present in heart and soul at his obsequies, said Mass for him elsewhere, and had circumstances allowed them, would have been only too proud to seize the opportunity of expressing their feelings by personal attendance at them.

Mr. Walford also writes: "In addition to my presence at the Dirge overnight, I was also one of the fortunate priests who had the privilege of saying a low requiem mass for the repose of the soul of the late Cardinal within view of his coffin at the side altar of St. Joseph, to whom, as the singular patron of a holy and happy death, his Eminence cherished a special devotion.

At the Solemn High Mass of Requiem, however, the English province of our society was officially represented by Father Provincial himself, the Rev. John Clayton, who came, like others, from a distance at the cost of no inconsiderable inconvenience for the express purpose. Beside him walked Father Bernard Vaughan, head of the staff of the well-known parish church of the Holy Name in Manchester. Behind them came the Rev. C. Galton, sub-minister of our College of St. Stanislas, Beaumont, Old Windsor, and a *quondam alumnus of the oratory school,* and myself, *a guest and assistant master there for the first year and a half of my Catholic life,* and one whom in his singular condescension and kindness his late Eminence was pleased to favour with the *honour of his personal friendship and affection. Besides this, I was one of the privileged few admitted to the little cemetery at Rednal, and the very last of all to kneel down and kiss his coffin before the body was lowered into the grave."*

3. *The Standard* of Monday, September 15th, reported that: "At the conclusion of his sermon yesterday, the Rev. Dr. Allon, who preached at the Union Church, Islington, from the last verse of the 48th Psalm, said that the text was suggested by the departure from amongst them of great and

holy men, whose lives and services seemed vital to the Church. It was not for him there to attempt any critical estimate of those distinguished men. That had been abundantly done by the Press; it was enough for them to recognise the great services, the noble charities, and loving sympathies, even to those who differed from them the most, that their holy Christian life produced. He doubted whether any Roman Catholic had a larger sense of the sanctity and religious consecration of Cardinal Newman's character and life, and of his great gifts, than most Nonconformists had."



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